



THE CONVERTED CATHOLIC MAGAZINE

H. G. WELLS ANALYZES PIUS XII
THE CASE OF PROFESSOR McMAHON

**CLERICAL FASCISM
IN AUSTRIA**

THE TRUE PRIESTHOOD OF CHRIST
PICTURE OF AN EX-PRIEST

January, 1944

229 WEST 48TH ST.
NEW YORK 19, N.Y.

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Contributors:

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.
REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. V (New Series)

JANUARY, 1944

No. 1

COMPLETE TABLE OF CONTENTS

	Page
Reminder For 1944.....	1
Editorial Notes and Comments:	
Priests in Politics.....	2
Mary Not the World's Saviour.....	3
The New Italian Fascism.....	3
The Hierarchy Objects.....	3
One-Way Religious Freedom.....	4
Reporter's Picture of An Ex-Priest.....	5
Mussolini's Religion	8
A Picture of Plus XII.....	8
Clerical Fascism in Austria.....	9
The True Priesthood of Christ.....	21
On the Lookout.....	22
The Case of Professor McMahon.....	24
The Passing Show.....	26
The Editor's Mailbag.....	28

SUBSCRIPTION PRICE: \$1.00 A YEAR — SINGLE COPY 15c
CANADA AND FOREIGN, \$1.25

All Communications to: The Editors
The Converted Catholic Magazine,
229 West 48th St., New York 19, N. Y.

For your convenience, you may make checks and money orders also payable to
CHRIST'S MISSION, INC. at same address.

Vo

The Converted Catholic Magazine

Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

BX 1760

. C 5

N.S.

V. 5

Vol. V (New Series)

JANUARY, 1944

No. 1

Reminder For 1944

AT THE GATE of the New Year—which promises to be a decisive year for America and the whole world—we offer for the serious consideration of the American people the following wise and timely warning of one of their greatest presidents and statesmen, the late President Woodrow Wilson, who declared:

"Our Liberties are safe until the memories and experiences of the past are blotted out and the Mayflower with its band of pilgrims forgotten; until our public-school system has fallen into decay and the Nation into ignorance; until legislators have resigned their functions to ecclesiastical powers and their prerogatives to priests"

—from *The Public Papers of Woodrow Wilson* (Authorized Edition), Part I, Vol. I, p. 62.

EDITORIAL NOTES AND COMMENTS

PRIESTS IN POLITICS

AMERICANS have of late begun to wake up to the important part priests play in politics. Until recently talk of priest-ridden politics sounded like a dim echo of the Dark Ages. It seemed certain that "it couldn't happen here." Now many have been startled into sudden consciousness of what has taken place while they slumbered.

Fathers Coughlin, Hubbard, Curran and Duffee have toured the country in the interest of Clerical Fascism. American diplomatic relations have been resumed with the Vatican. As a false front, Monsignors Ryan and Haas, Fathers McGowan and Walsh have ingratiated themselves with the New Deal and assumed influential positions in the high councils of the government. Msgr. Arnold is Brigadier General in the Army with supreme control over Protestant and Jewish chaplains. Many other priests have ensconced themselves in well-cushioned places where they draw pay from the government well up in the thousands, such as Father Kelly in New York and Father Rice in Pennsylvania. Meanwhile, Archbishop Spellman was called in by President Roosevelt for consultation and went on a 45,000-mile tour at taxpayers' expense to act as contact man with the Pope and other European reactionaries within the charmed circle of the Axis.

Only to Americans is Clericalism something new. For centuries it has been a blight over Europe. Msgr. Ignaz Seipel, whose domination of Austria is discussed in the leading article of this month's issue of our magazine, is only one of countless cases in point. Contemporary with him in Europe after the First World War were Msgr. Kaas in Germany, Father Luigi Sturzo in Italy, Jesuit Father Bangha in Hungary, Jesuit Father Anton Koroshetz in Yugoslavia among the Slovenes and Father Fran Kulovetch among the Croats, Father Hlinka and Msgr. Tiso (now Hitler's puppet) in Czechoslovakia. Even among the governments-in-exile in London priest-politicians are now functioning. Msgr. Jan Sramek and Msgr. Pavel Machacek have leading positions in the Czechoslovakian cabinet. Msgr. Zygmunt Kacynski is Minister of Education in the newly-formed Polish cabinet in London.

Rivaling clerics in their zeal to aid political Catholicism, are Roman Catholic laymen who usually belong to the so-called 'third orders' of the church. Such have been Gil Robles and Franco in Spain, Salazar in Portugal, De Valera in Ireland, von Papen in Germany, Léon Degrelle in Belgium, Dollfuss and Schuschnigg in Austria. In this country Jim Farley, ex-ambassador Joe Kennedy, Leo Crowley, papal knight and

Foreign Economics czar in Washington, and many others built up the power and prestige of the *National Catholic Welfare Conference* in Washington, the most powerful lobby in the United States and the only one with its own foreign policy.

MARY NOT THE WORLD'S SAVIOUR

TO A SHATTERED, bleeding and afflicted world Pope Pius XII, last November 27, issued the following proclamation as his solution for the ills of mankind:

"Let us turn again to the Virgin Mary. We desire that all turn to the Virgin Mary on the day that is sacred to the immaculate Virgin and that public prayers be held all over the world."

This is another instance how this so-called 'Vicar of Jesus Christ' turns a suffering world away from its only Saviour and commands it to place all trust in Mary. To counteract this false appeal of the Pope, we here set forth the invitation of Christ:

"Come unto Me all ye that labor and are heavy-laden, and I will give you rest."—*Matt. 11:28*.

THE NEW ITALIAN FASCISM

COUNT CARLO SFORZA, now working in Italy for democracy, told Herbert Matthews, N. Y. *Times* correspondent in Naples, that he fears the development of what he called "royalist, clerical neo-Fascism."

Commenting on this in the N. Y. *Times* of last November 28, Milton Bracker said that "the important word in this connection is 'royalist'." We do not think so. The important word is "clerical," since without the help of the Vatican, neither the royalist nor the fascist cause in Italy could make headway.

THE HIERARCHY OBJECTS

A CHORUS of praise from all over America greeted the recent Moscow declarations that give renewed hope that a true and lasting peace may result from the present world conflict. But one loud discordant voice jarred this American symphony of approval—that of the Roman Catholic hierarchy.

Speaking through the bishops of its national Administrative Board, on November 22, the hierarchy chose to spread suspicion and distrust that the Moscow Agreement betrays the Atlantic Charter. It asserts that "many serious men have misgivings that there may be tragic compromises and a fateful repudiation of sound principles." Elsewhere it goes on to say: "Some things that these documents imply by statements and more significantly still by omission leave an uneasiness . . ."

To defame the Moscow Conference and cast doubts on its purposes, the hierarchy has resorted to its old technique of setting up a dummy and then knocking it down. To this end it makes the groundless supposition that the Moscow Conference's objective was to reach decisions on all the major problems of the post-war world. Nothing could be farther from the truth. As everyone knows, these conferences were scheduled to be mere preludes to a later conference of the heads of the Four Powers. Even at these later meetings much is naturally to be left unsettled until after the war. It was never expected that the Moscow Declarations would accomplish more than they did. America is thrilled that they achieved so much. Unlike political Catholicism, it is not concerned over the decreasing

probability of a Hapsburg restoration or a substitute Clerical plan to federate the nations of Central Europe.



ONE-WAY RELIGIOUS FREEDOM

ROMAN CATHOLIC theology teaches that the governments of Catholic countries have the right to forbid the public preaching of Protestantism. Father Francis J. Connell in the October, 1943, issue of *The Ecclesiastical Review*, expressed it this way: "A Catholic may not defend freedom of religious worship to the extent of denying that a Catholic government has the right, absolutely speaking, to restrict the activities of non-Catholic denominations in order to protect Catholic citizens from spiritual harm."

In short, Catholicism teaches that Protestant missionaries have no right to preach in a country nominally Catholic, such as Brazil, for example, which has over 1,000,000 Protestants, 1,000,000 spiritualists and millions who practice no religion at all.

But Catholics do not want this principle applied in reverse. If a country, where Protestants are in the majority, were to prohibit Catholic propaganda, the sky would be rent with outcries against the discrimination and the 'persecution of minorities.'

Iceland is a country 99 per cent of whose people are *church-going* Lutherans. Roman Catholics in Iceland, including children and missionaries, number less than 500, which is less than one per cent of the population. For this handful of Catholics, all of whom live in one city and make up one small

parish, Rome has presumed to appoint a bishop, who is arrogantly referred to in Catholic publicity releases as "Bishop of Iceland."

Protestants have a right and a duty to demand that they be shown the same freedom in Catholic countries that Catholics demand and get in Protestant countries. Christ's command to preach the Gospel to all creatures made no exception of Latin America.

OF THE TOTAL of 531 Congressmen, 97 of them, or 18 per cent, are Roman Catholics — 86 Representatives and 11 Senators. Methodists come next with 72 Representatives and 21 Senators. None of the Senators and only two of the Representatives are Jewish.

The total of professed Protestants in both houses of Congress is 380, or 77 per cent. This makes clear the fact that, on the basis of elected representatives, the United States is still a predominantly Protestant country. Yet this large Protestant majority is offset by the very large percentage of Roman Catholics in high bureaucratic positions of the Government.

THE N. Y. TIMES of November 15 reported from Stockholm:

"A recent survey showed 50 per cent of all Germans were now Roman Catholics, although before the war Catholics numbered only a third of the population."

This gives the lie direct to propaganda stories of the Nazi persecution of German Catholics. Persecution that decimated the German Jews would have done the same for Catholics. Far from being persecuted under Hitler, the Roman Catholic church has obviously thrived as never before in its history.

REPORTER'S PICTURE OF AN EX-PRIEST

WHILE in Toronto recently as guest speaker at the annual meeting of The Canadian Protestant League, our editor-in-chief, L. H. Lehmann, was interviewed by the press. The interview with Dr. Lehmann that follows is reprinted from "The Gospel Witness" of Toronto. It is written by a reporter of the religious press, who happens also to be a Church-of-England clergyman who frequently writes articles under the name of "Roman Collar." This candid, objective description of a former priest will doubtless be of interest to many of our readers.

THERE was a bit of a thrill in meeting and interviewing an ex-Roman Catholic priest. He was easy and genial, and unreservedly communicative. As a religious journalist, I have interviewed Dr. John Baillie, Dr. Yoyohiko Kagawa, Dr. Cheng Ching Yi, and chatted with a fair number of the great among the religious leaders, but Dr. L. H. Lehmann is perhaps the easiest to get to talk. He appears utterly frank. He has nothing to hide, which, naturally, is refreshing.

I expected, and wholly without reason, to meet a tall, stout, somewhat stern and contentious individual. In fact, he seemed on the gentle side. Most priests are weighty, well-fed specimens of humanity, and when I inquired of a friend, lest I should miss Dr. Lehmann, what he was like, my informant said, "Why, he's not unlike you!" Now that's no compliment to the good man from Ireland, *via* Rome, Africa, and the U.S.A. Anyway, I became a little more interested in meeting the man who is "like me." And my "double" (?)—well, he's under six feet, pale of complexion, and looks mildly ascetic. I have two more hairs on the top of my head than he has. A man's age, as a rule, does not baffle me, but Dr. Lehmann's did. I couldn't guess it—early middle age, I'd say wildly.

We met at his hotel, and I introduced myself as a scribe. I was dressed in what are called "clericals," and doubtless I no more looked the part of a writer than he did the part of a parson. When I asked him about his layman's dress, low collar and two-colored tie, he said that he dressed thus because he got "nearer" the people.

Dr. Lehmann's father, so he informed me, was born in Germany, in the Black Forest country; his mother, a Rainsford, was of English extraction. The



L. H. LEHMANN, TODAY

priest-to-be was born in Ireland, and early in life began his studies for the priesthood. As a student, I gathered, his days were quite uneventful in Mun-gret College, save that he appeared to have an inquiring turn of mind. He had to have a reason, a valid reason, for this and that teaching, and one could gather that he had a few uncomfortable moments. To "doubt" is not a bad disposition on the part of a student so long as he "has the disposition to believe." Dr. Lehmann doubted, and Dr. Lehmann believed. His education for the Church was completed at the international college of *Propaganda Fide*, Rome. In Rome he was awarded the S.T.L. and the D.D. degrees, and was ordained. Thus an excellent theological education was acquired. But after his conversion, after his experience as "a sinner saved by grace" (his own phrase), he "regularized" his training as he quaintly put it, by taking the M. A. degree at New York University.

Out of the Church, naturally he had to make a living somehow, and his first job was with The Western Union Telegraph Company. In some way, I did not find out, he got in touch with "Christ's Mission," New York City. This, by the way, is a unique organization. It is run by ex-priests, and, I think, largely for ex-priests. I learned that it has been some fifty years in existence, and three hundred or more ex-priests, seeking the light of God's truth, have been helped to freedom and to a revolutionary experience of the grace of God in their lives. This exodus of priests astonished me, but I was amazed further when I was informed that many other disillusioned priests go into atheism or indifferentism. The Mission does not reach them, or they don't reach the Mission.

The above came out in our conversa-

tion, but I put one or two very definite questions to him which I shall italicize and follow with a brief summary of the answers, in my own words, of course.

What is your greatest experience in the change over from Roman Catholicism to Protestantism? Could it be described as from darkness to light?

Answer: Darkness to light! No, that does not fully describe it. It is more like from prison to freedom. This Dr. Lehmann most strongly emphasized. One, he said, has no freedom to think, no mind of his own as a Roman Catholic priest. He cannot say: "My mind to me a kingdom is." He says what he is ordered to say, and if he is free at all, it is within very clearly defined, iron-clad restrictions. (The scholar felt shackled in his former environment.)

What impressed you most in Protestantism?

Answer: The doctrine of the cross whereon Jesus paid it all! Dr. Lehmann saw himself as helpless and undone, totally unable to do anything to save himself from his lost condition, and immeasurable relief came to him when he, fully and freely, offering no plea, no work that he had done, accepted the finished work of Jesus Christ. (I may very frankly admit that I never heard the case more clearly put, or the difference between his former faith and Biblical teaching more clearly put. Indeed, I said to him, you put the matter as clearly as Barth, without the Barthian emphasis, which he acknowledged, for he knows Barth well, I think.)

Have you ever been in any physical danger since you left Rome?

Answer: No, I have not.

I was glad to hear the above, for there is a general impression, how generated I do not know, that ex-priests are daily in danger from attack. Whatever happens to converts in other lands, we are pleased that no physical hurt is feared here or in the United States.

For years I have had the impression that if a priest left the Roman Church he is excommunicated. It is not always so I found out. Dr. Lehmann has not been. His conversion from Romanism has been simply ignored, that is, publicly, by his former ecclesiastical superiors, the reason for this being, my informant disclosed, that formal excommunication would make something of a martyr of him. And there's something in that! Rome is wise concerning the depths of human psychology, having had some fifteen hundred years of experience of dealing with mankind.

Not content merely with a personal chat with the visitor to Canada, I went to hear him at one of THE PROTESTANT LEAGUE meetings. By the way, that was quite an experience. In the church I attended there must have been over a thousand people present. It was a subdued meeting. There was no shouting, no beating of the air. The chairman's quiet prayer, beseeching God's guidance and blessing, was a model of its kind. After a psalm, in which I noted the ex-priest joined with presbyterian unction, the chairman introduced the speaker, in briefest of terms, with no fulsome panegyrics, and set the congregation at ease. It was admirably done, for too many speakers are frightfully discomfited by a wearisome repetition of what everybody, as a rule, knows.

What he had to say was carefully prepared as the occasion demanded. I am sure that he had everything written down to the last period. My seat in the Church enabled me to observe this. And I am glad of it, for competent extemporaneous speakers are few indeed. The address was gently delivered, but it lost none of its weight for all that.

Dr. Lehmann contended that our democratic liberties are based on Protestantism, and it is no false claim as

history very clearly shows. He warned his audience to beware of a movement afoot to sweep Protestant culture out of the country. This he backed by quotations *from Roman Catholic sources*. Perhaps the strength of the speaker's claim lay largely in the authorities he quoted.

Another strong point he made was the startling differences between North America and the Republics south of the Rio Grande. He declared that they, that is, their history, began just about the same time. But look, he calmly said, at the backward, largely immoral conditions of the countries south of the Rio Grande, with their richer resources, and think of the mighty, progressive, freedom-loving, giant to the north. Truly, as the speaker pictured it, the difference was staggering in the extreme. Naturally, he ascribed the vivid contrast as the outcome of the contrasting religious cultures. It was a lesson, taught as it were in the rational atmosphere of the class-room, that his hearers would never forget. Every nail was driven unerringly into its place.

I give two samples of Dr. Lehmann's illustrations.

North of the Rio Grande, largely Protestant, he said, the ratio of illiteracy is 6%; south of that dividing line, almost overwhelmingly Roman Catholic, 60 to 80%.

North of the Rio Grande the ratio of illegitimate children is 2.4%; south, it is 25 to 50%.

Dr. Lehmann advocated the separation of all Churches from the State, public schools from the Church, and the requisition of all lands held in Europe by the Roman Church. This latter gave that Church great power in the European countries that ceaselessly war against each other. Apparently, there is a Catholic-Fascist International —

our visitor advocated that it should be dissolved.

Of course, there were other matters discussed, but the burden of the whole was: *Beware of the Roman Catholic Church*. That he said it without waving of arms, without shouting as if our civilization were crashing about our ears—as it may be, indeed!—the impression was none the less deep.

MUSSOLINI'S RELIGION

JOHN GUNTHER in his book *Inside Europe* (p. 180) says of Mussolini's Catholicism:

"... in 1932 the Duce went to the Vatican, knelt in prayer, and, it is believed, took holy communion. He was an avowed atheist, like his father, in youth; latterly he became very religious. He prays daily. His wedding-gift to Edda was a golden rosary; his youngest child, Anna Maria, was his first to be given a religious name."

Herbert W. Schneider of the National Social Science Research Council in his book *Making the Fascist State* (p. 218) makes the following remark concerning Mussolini's devotion to the Roman Catholic church:

"He became a defender of the religious exercises of women and children. . . . He revived the Mazzinian formula *Dio e popolo* [God and the people]. He preached the doctrine of the synthesis of the two Romes. He supported Rocca's position at the Fascist Congress in November 1921, to the effect that 'it is necessary to have a dogma for social life: the dogma, namely, that unity and power lay in Rome, in the Church there is the Catholic God, and in the modern State there is the *Patria* [the Fatherland].'"

It should not be overlooked that the Fascist interpretation of the slogan "For God and Country" is also that of the Clerical-Fascist "Christian Revolution". It is the same formula that the church put in the mouths of Franco's rebels in Spain and Coughlin's *Christian Front* in America.

A PICTURE OF POPE PIUS XII

H. G. WELLS is able to form his judgment of men and institutions in the light of his unusual knowledge of world history. As his age and wisdom increase, he has come to see more and more the perversion of human ideals that has been wrought by the papacy down through the ages right to the present day. When other people are scraping and bowing before the power of papal Rome, he has come forward and fearlessly indicted Pope Pius XII as the arch-criminal of World War II. This he has done in his new book which has not yet reached our shores. It is entitled *Cruz Ansata* with the sub-title *An Indictment of the Roman Catholic Church*. It was published in England by the Penguin Press. The following excerpts from the book are borrowed from a review of it in the September 23 issue of *News Review*.

Speaking of the nature of the present revolutionary world war, he says:

"... it is no longer a geographically determined warfare of governments, nations, and peoples, but the world-wide struggle of our species to release itself from the strangling octopus of Roman Catholic Christianity."

Wells' stripping-off of Pope Pius XII's false face is so ruthless and devastating that the Catholic apologists in their fury will not even try to defend their 'Holy Father.' Instead they will try the Chestertonian technique of speaking contemptuously of Wells as if he were doting. The following gives an inkling of Wells' opinion of the unapproachable Pontiff.

"We are dealing with ideas left over from the Dark Ages, in the brains of a being at once puerile, perverted and malignant. Pius XII, when we strip him down, shows himself as unreal and ignorant as Hitler. Possibly more so."

CLERICAL FASCISM IN AUSTRIA

By J. J. MURPHY

HITLER, the obscure peasant who rose to power in Catholic Bavaria, sprang from a country where Clerical Fascism and anti-Semitism had been rampant for centuries. He was born of a Roman Catholic family in Austria. Even his National Socialism originated there. G. E. Gedye, speaking of Nazism, says: "Its historical roots were Austrian, for it was a development of the *Reichsverein of the German Workers of Austria*, founded in 1913."¹

The way for Hitler to seize his Austrian homeland and start the realization of a new Holy Roman Empire had been opened by Pope Pius XI in his encyclical *Quadragesimo Anno*, in 1931. According to the dictates of this political blueprint, a Fascist state was soon after established in Austria. The later change-over from Fascism to Nazism was easy and natural, since the Clericals had always stressed the blood-ties of Germans and Austrians and had beaten down the last defenses of Austrian democracy. Catholic William Teeling reveals the true state of affairs when he says of Catholics in Germany and Austria:

"In short, there seemed to be for the ordinary Catholic man and woman an immense amount of similarity between the ordinary everyday plan preached by the Nazis, and the sort of authoritarian state advocated by Pope Pius XI in '*Quadragesimo Anno*.'"²

Catholic support of Hitler in Germany is well known. Similar Catholic

enthusiasm for Hitler was evident in Austria five years before he took possession. What objections there were in Austria against Nazism were not against its principles and ideals but against its determination to abolish Austrian sovereignty. A Catholic author, J. D. Gregory, admits this:

"Large sections of the non-Socialist Austrian population had watched Hitler's 1933 coup with admiration, and demanded similar strong action against their own Socialists, Communists and Jews by Dollfuss, and, if not by Dollfuss, then by Hitler."³

Our purpose in this article, however, is not to discuss in general the relationship of Nazi-fascism to the Roman Catholic church but to show the political atmosphere that gave birth to Hitler, and the Clerical regimentation of Austria that cleared the way for Hitler's first step in rebuilding the Holy Roman Empire. Even the Catholic church makes no secret of the fact that revival of this church-state empire was Hitler's purpose. Jesuit Father Edmund J. Walsh of the *Foreign Service School* in Washington, D. C., said that "he heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire, must be re-established." (N. Y. *Times*, February 17, 1940.) The seat of this empire had always been Vienna.

ROME-HAPSBURG AXIS

Emperor Francis Joseph, who ruled Austria-Hungary for two generations previous to the first World War, was

¹ *Betrayal in Central Europe*, by G. E. Gedye (1939) page 69. All references to this author are found in this book, unless otherwise noted.

² *Crisis for Christianity* by William Teeling, p. 290. Further references to Teeling in this article will be found in this book.

³ *Dollfuss and His Times* by J. D. Gregory, page 199. Any later page references to this author pertain to this book.

the most absolute monarch of a long line of Hapsburgs. His seizure and domination of conquered peoples and his fanatical Catholicism combined to win him the name of "Apostolic Usurper." He planned with Vatican connivance to revive the Holy Roman Empire that had been ruled for centuries from Vienna. Carlile A. Macartney of Cambridge University in his scholarly work *The Social Revolution in Austria* says of him:

"Deeply influenced in his youth by his Catholic mother, a bigoted Bavarian, and by his tutor, later Archbishop of Vienna, Franz Josef was at once genuinely pious, and keenly alive to the political value of the help which Catholicism could give him . . . He still dreamed, it seems, of reviving the world empire of Charlemagne. With Catholic support the dream seemed not impossible."⁴

The Roman Catholic church has never let the idea of the Holy Roman Empire die out. To this day, though there are usually three cardinals and several archbishops in Germany, the Primate of the Catholic church in *Germany* is the Archbishop of Salzburg, Austria, just as in the days of the Holy Roman Empire.

For centuries the Hapsburgs carried on their tyranny with the help of the Catholic church which allowed the acquisitive Hapsburgs to rob Poles, Croats, Slavs and many Italians of their liberty and nationality. The well-known anti-Fascist Count Sforza in the N. Y. *Times* of January 1, 1943, quoted from a Catholic catechism of the Franz Josef era:

"Question: How ought subjects to conduct themselves toward their sovereigns?

Answer: Subjects ought to conduct themselves toward their sovereigns like faithful slaves toward their master."

⁴ *The Social Revolution in Austria*, by Carlile A. Macartney (1926), page 10. Further references to this same work will be made in the pages immediately following.

Cruel as the church-Hapsburg rule was to subject nations, it was not much better to the full-blooded German-Austrians and Hungarians. The Catholic church's policy has always been incurably reactionary. Macartney (p. 179) characterizes the church in Austria as follows: "She fought consistently against the introduction of lay education, against the lengthening of the school year, even against modern ways of agriculture, and has made herself in no small degree responsible for the backwardness and much of the poverty of her adherents."

Moral conditions in a country oppressed by a wealthy, corrupt church steeped in politics, were of course extremely low. Drunkenness was one of the people's principal vices. On this point Macartney (p. 180) speaking from first-hand observations says of the Austrian peasant:

"His vices spring to a large extent from the besetting sin of drunkenness, a great evil in Austria, which the Church as a whole has done scandalously little to combat, and has often even fostered in her character of large proprietor of vineyards, breweries and distilleries . . . The percentage of illegitimacy among the children is startling; in Carinthia . . . something like 40 per cent."

As in other countries dominated by Roman Catholicism, the lot of the Jew was pitiful. It was not till after the libertarian revolt of 1848 that they were granted even legal equality. Macartney (p. 224) speaking of the Catholic church and the Jews in Austria says:

"For her they were a nation apart, an accursed people, the deniers and murderers of the Saviour . . . The Church never relented towards them . . . The curses of the Church volleyed down the ages against the 'devil's brood.'"

When the polyglot Hapsburg empire collapsed in 1918, the Catholic church carried on its reactionary traditions

This succession of ideas is well expressed by Macartney (p. 54), when he says: "The Catholic Church of Austria . . . is the living representative of the old order. She was the chief stay of the Monarchy, but more powerful even than that, for she has outlived it. She is the upholder of conservatism . . . the supporter of country against city, and Gentile against Jew . . . The Catholic Church was and is an active political force; she does not confine herself to stating her ideals, but compels acceptance by her flock with terrible threats of hell-fire."

During Franz Josef's reign, in 1882, the *Christian Social Party* was formed by Catholic Karl Lueger, who was backed by Cardinal Rampolla of the Roman *Curia*. Lueger was for many years mayor of Vienna. The anti-Semitism of Lueger, whom Hitler knew and admired (See *Mein Kampf*, p. 128), is implied in the word 'Christian' used in the Jesuit sense of 'non-Jewish.' This political organization became the instrument of Clericalism right up to and through the days of Austrian Fascism under Dollfuss and Schuschnigg. Macartney (p. 233) says of it, "Thanks to Lueger's personality, almost the strongest party in Austria was one based on anti-Semitism, and essentially reactionary . . . He was strongly supported by the Church."

MONSIGNOR SEIPEL

After the first World War and the dissolution of the Hapsburg empire, impoverished, war-stricken Austria was in a pitiful condition. Austria and Hungary were separated. The setting up of new countries from the subject peoples of the former empire reduced the polyglot country of 53,000,000 inhabitants to a mere fraction of its former territory with only 6,000,000 people, almost half of whom were crowded into Vienna.

Austria was left like a head without a body. Undernourishment and unemployment were everywhere in evidence.

In these pitiful circumstances the *Social Democratic Party*, founded in 1899, took over the government. This Socialist party, even when it was later out of power, controlled a minimum of 42 per cent of the country's votes. It was at all times the largest political party of post-war Austria.

Naturally, Communists tried to take over power in those chaotic times. But, as Macartney (p. 132) observes, "Slowly the Communists came to realize that it was useless to hope to win over the *Social Democrats* for revolution . . . The split between Communism and Social Democracy had become a definite and irretrievable fact." The Socialist leader, Dr. Otto Bauer, stood firm against the Communists to the very end, in spite of the plots and treacherous maneuvers of the Clericals.

In the trying circumstances of post-war Austria, the Catholic church was less interested in helping the starving masses than in embarrassing the Socialist government and forcing it out of office. To this end it turned the peasants against the Vienna workmen to starve them into submission, or at least out of power.

" . . . sermons told the peasant that his corn, his cattle, and his wood were requisitioned for the purpose of allowing a hundred thousand workless men in Vienna to be kept in idleness by the State; that the central system of control which 'oppressed' the peasant was maintained by an alliance of Jewish profiteers . . . that the revolution aimed at socializing his property and destroying his church. The peasant proceeded to adopt a defiant attitude. He placed obstacles in the way of delivering supplies."⁵

⁵ *Austrian Revolution* by Dr. Otto Bauer, Foreign Secretary in the First Republican Government of Austria, page 88. Cf. *Heirs to the Hapsburgs*, by G. E. Gedy, page. 61.

As soon as the Communist danger was fought off by the Socialists, the reactionary parties under the leadership of the Clericals formed a coalition that just managed to defeat the Socialists. They took over the national government, though the Socialists continued until their later suppression to control the municipal government of Vienna.

Later, in 1922, when the immediate post-war crisis had subsided, the leader of the Clerical party, Msgr. Seipel, a



MSGR. IGNAZ SEIPEL

"The Merciless Cardinal,"—noted for "his talent for intrigue and single-minded devotion to advancing the political interests of the Church."

Roman Catholic priest and Papal Pro-natory, had himself elected to office. He had previously occupied a government position in one of the last Monarchy

cabinets. Seipel was not a cardinal, though commonly referred to in Vienna as "The Merciless Cardinal." Nor was he a Jesuit, even though he lived up to the most wily traditions of that order.

Msgr. Seipel was a long-range planner of counter-Revolution. He envisioned a re-established Holy Roman Empire centered in Vienna that would comprise Austria, Hungary, Bavaria, Württemberg, Croatia, Slovakia and Transylvania. To this formidable bloc of nations, Poland and the Latin-Catholic nations might easily be affiliated. In his plan, what would be left of non-Catholic Prussia, Bohemia, Rumania and Yugoslavia after their Catholic territories were stripped away would be of little importance. This planned-on empire is what Teeling (p. 143) discreetly hinted at, when he said of Seipel, "His ideal was an Austria that would be a link between the German States and the Danubian States." Of course, this plan was subject to the demands of later events and could easily be stretched to include Prussia and other non-Catholic territories.

The blueprint of the Catholic counter-Revolution that aims to destroy the liberal ideals and governments ushered in by the American and French revolutions was Pope Pius XI's encyclical *Quadragesimo Anno*. Catholic author J. D. Gregory gives credit to Seipel for that model plan of the Catholic-Fascist State, known in Catholic circles as the "Corporate State." His fellow-Catholic Teeling, who is particularly well-acquainted with Vatican officials, confirms this, when he says:

"Monsignor Seipel was very largely responsible for the papal encyclical, 'Quadragesimo Anno' . . . and for the Constitution on similar lines for Austria, which was so little different from the totalitarianism of Nazi Germany that in the end the two had to merge. Seipel was the leader of Political Catholicism . . ."

Seipel has been called "Old Mole Seipel." And rightly so, for he worked slowly and industriously, but always underground. Until 1929, with one brief interval, he kept control of Austria in his hands, and burrowed ceaselessly. Gedye (p. 4) speaks of it this way:

"Monsignor Ignaz Seipel held few cards, but they were good ones, astutely played. There were tricks to be won for his country, and beyond that—never to be talked of—a chance of scoring below the line for his Church . . . They whispered of the possibility of another comeback (also, of course, years ahead), a come-back of caste and privilege . . . The first thing was to get foreign money into the country, and then second to persuade international finance that its money would never be safe until the power of the Left had been broken, 'Red' Vienna swept into oblivion . . . Seipel's successors carried his anti-Socialist policy to triumph in 1934, thereby destroying democratic Austria and leaving the way clear for the walkover of the Fascist invaders of 1938."

Seipel knew he could not reach and attain power if he revealed his true aims. *He accordingly used 'false front' tactics, such as the Catholic church in America is using today.* Looking back in retrospect to thirteen years previous, Gedye (p. 492) could not help remarking: "How softly trod Msgr. Seipel when first I went to Austria in 1925—how persuasive his slogans. 'True' democracy was what he wanted—the 'freedom of the streets'—disarmament of 'party armies.'"

Behind these honeyed phrases, Seipel planned an illegal anti-democratic army, to which he would gradually give the protection of the State police and the regular army, as well as favorable decisions in the courts. This, too, is confirmed by Gedye (p. 19):

"In 1927 Seipel got the *Landbund* into his reactionary coalition; they, too, mostly became Nazis later on. This was the obvious side of his anti-democratic activities. The discreetly hidden side was the steady but always officially denied efforts to build up an illegal party army to overthrow the power of the Socialists in Vienna, where no constitutional means could shake their firm two-thirds majority of votes."

Ignatius Seipel was born in Vienna in 1876, the son of a theatre doorman. He was a doctor of theology who knew nothing of economics but had an extremely shrewd sense for political intrigues. He was intelligent and fearless. He was extremely ascetic in his personal life, sometimes to the point of displaying a holier-than-thou attitude. He made a point of never smiling. In appearance he was spare, entirely bald, aquiline-nosed, thin-lipped, with cold, sharp eyes. Gedye lists among his striking characteristics, "his overweening political ambitions, his rigid personal asceticism, his genius for cold-blooded, relentless hostility towards a weakened enemy, his sure touch for the right propaganda for the right person, his talent for intrigue and single-minded devotion to advancing the political interests of the Church."

Seipel sold out Austria to international capitalism, shortly after he took office. Gedye (p. 19) says: "From the date of the first League Loan and the Geneva Protocols of 1923, the interests of international finance had been harnessed behind the idea of an Austria in which full freedom to exploit the masses . . . should be restored to foreign and native capital." Even Catholic Teeling (p. 264) bears witness to this: "Catholics found themselves in the very dangerous position of having to oppose the working classes and of going hand-in-glove with capitalism. Msgr. Seipel was a bad offender in this sense . . ."

THE SOCIAL-DEMOCRATIC PARTY

The long-standing domination of the Austrian masses by Roman Catholicism was threatened for the first time by Socialism, organized in Austria under the name of the *Social Democrats*. As Macartney (p. 179) says: "The absence of competition is the treasured advantage of the church. Only Socialism seriously challenges its supremacy, and is therefore anathema to it. The mentality of the peasant of the old style is peculiarly acceptable to the Church. Submissiveness to authority, contentment with one's lot . . ."

The Roman Catholic church thinks of Socialism as the blood-brother of Communism. Pope Pius XI echoed the voice of his predecessors when he condemned Socialism. The real but soft-pedaled church teaching against Socialism is decidedly anti-Semitic and smacks of the spurious *Protocols of Zion*. It is found, for instance, in the words approvingly quoted by Catholic J. D. Gregory (p. 342):

"Socialism is the old form of Hebrew millenarianism, of the hope of Israel . . . It was not mere chance that Karl Marx was a Jew. He believed that a Messiah would come, but one that would be the reverse of Jesus, whom the Hebrew people had rejected."

Against the unconcealed hatred of Clerical leaders and their determination to kill Austrian Socialism, the workers of Austria and particularly of Vienna were forced from the beginning to form an army of self-defense. It was called the *Volkswehr*. But even under provocation they never took the offensive. When the Clericals attacked their 'model workers' homes,' in February 1934, they fought back bravely against overpowering forces but steadfastly refused to cause chaos by interfering with the normal functioning of the electric and communication facilities of Vienna. Of the years preceding this fatal battle,

it has been rightly stated that, "Again and again . . . the Socialists offered both to Seipel and his successor Dollfuss to disarm and disband the Republican Defense Corps, if the government would see that the Fascists did the same."⁶

A Clerical reactionary put on record his opinion of Vienna workers: "One day we are going to stop that business in Vienna by fair means or foul. Parquet floors and shower-baths for workers, indeed—you might as well put Persian carpets in a pigsty . . ."

G. E. Gedye, who is a non-Socialist and distinctly anti-Communist, had nothing but praise for the ideals and self-discipline of the thoroughly organized Socialist workers of Vienna. Speaking of his residence in Vienna as foreign correspondent for the *London Times* and the *New York Times*, he says (p. 22): "During my twelve years' residence I came to know the workers of Vienna as orderly, class-conscious, peaceable wage-earners, with a sense of democracy ineradicably rooted in their hearts . . . They are extremely slow to anger, patient and hard-working."

There are even Catholic authors that admit the moderation of the Socialists and their fruitless attempts to cooperate with the Clerical government without sacrificing the basic principles of democracy. But at all times they were treated with contempt, and, when under arrest, were abused, while Nazi agents and terrorists received special consideration. The Clericals from the beginning had their own plans for dealing with the democratic workers of Vienna. As Gedye records (pp. 37, 67):

"Msgr. Seipel and after him the pious Engelbert Dollfuss had conferred their blessing on preparations for shedding the blood of the masses and taking such power as they had out of

⁶ G. E. Gedye, *op. cit.*, page 36.

their hands." "So at Riccione, Italy, in 1933, Dollfuss promised Mussolini that the Heimwehr-Fascist program for the destruction of the Socialists should be pushed at top speed."

ILLEGAL CLERICAL ARMY

Msgr. Seipel gradually succeeded in his plans for an unconstitutional private army which could be used to do the Socialist party to death. Various Clerical groups of armed forces were gradually merged with the *Heimwehr* (Home Army) financed and formally headed by the anti-Semitic Prince von Staremborg.

Staremborg was a Vienna playboy, who spent much of his time carousing at the fashionable Kobenzl Bar and other Vienna night-clubs. At other times he would flit to the Italian Lido or to St. Moritz. Frequently, however, a fit of exhibitionism led him back to take over the actual leadership of his private army of reactionaries and peasants. He is on record as calling the Austrian Republic a "monstrosity" and its parliament "a cackle-booth." None the

less, Msgr. Seipel found that he could make good use of the Prince and his army. He gave them both support, and a build-up besides. According to J. D. Gregory (p. 158), he called Staremborg, "an extremely serious young man . . . a great hope for Austria." He also said publicly that "there was nothing false than to attribute anti-democratic policy to the *Heimwehr*."

Austrian Clericals, formed through various coalitions, were united in their anti-Semitism and their hatred of Socialism, which they termed the 'Red Antichrist.' In their attitude, however, toward Pan-Germanism, Nazism and more particularly by their concern for personal profit, they were bitterly divided. Internal quarrels, rivalries and jealousies were the cause of countless plots and intrigues within their joint-organization.

What has just been said of Clericalism in general is even more true of the *Heimwehr*. Till 1930 Staremborg, who took part in Hitler's famous Munich *putsch*, favored the Nazi wing of the



Left to right: DR. SCHUSCHNIGG, PRINCE STAREMBERG AND CARDINAL INNITZER SMILE THEIR APPROVAL OF DOLLFUSS.

Heimwehr. As late as November 1931, he pledged himself and his army to Anschluss with Germany, but Hitler did not trust him and broke off his alliance for a couple of years with the *Heimwehr* of Southern Austria. From then on Staremborg personally turned more and more against Hitler and looked to Mussolini for foreign support.

Prince Staremborg was separated from his wife. In spite of uncounted love affairs he eventually decided to marry Nora Gregor, a well-known Viennese actress. The Vatican refused to divorce him, in spite of his money and position, because it was politically inopportune. Later, in 1937, when he had served his purpose in carrying out Seipel's original master-plan, and had become a nuisance and threat to Schuschnigg's government, the Vatican agreed to give him the divorce, provided he would give up the vice-Chancellorship of Austria. Staremborg consented and was dropped suddenly from the cabinet without making even a noticeable protest. A few months later he married his long-intended bride, after receiving from Rome the desired divorce (*divortium*), or 'annulment,' as the Catholic propagandists prefer to call it in English. A few years later a similarly delayed dispensation for marriage was granted to Kurt Schuschnigg, after he was removed from office, to marry by proxy the divorced Countess Vera Czernin, whose husband was still living.

DOLLFUSS, FIRST AUSTRIAN DICTATOR

Heir to the Fascist ideals and policy of Msgr. Seipel was four-foot-eleven Engelbert Dollfuss, who came to be known as "Little Metternich." When Seipel on his deathbed heard of Dollfuss' election, he said, "Now I can die in peace."

Dollfuss was the illegitimate son of an Austrian peasant woman, from

whom he took his family name. The Bishop of St. Pölten interested himself in young Dollfuss and sent him to school at Hollabrunn minor seminary. There Dollfuss persevered for several years in spite of failing in his studies at the beginning of his course. His background is best summarized by J. D. Gregory, when he says: "He had been brought up in an atmosphere of prayer and pilgrimages." Dollfuss started to study for the priesthood and continued long enough to don the soutane. He then decided that he could serve the church better as a layman. Whatever positions he held later in life were secured for him by Clerical influence.

Gedye refers to Dollfuss as "impetuous and half-educated." This simplicity is confirmed by his admiring biographer J. D. Gregory. When referring to Dollfuss, he speaks of "the penny Catholic catechism on which he had been brought up and which to the end was the foundation of his simple creed."

Like Seipel who preceded him and Schuschnigg who followed him, Dollfuss was at heart a monarchist, who dreamt of the restoration of the Holy Roman Empire of the German nation. For this reason he believed like them, in Pan-Germanism, a union of all Germanic nations. Much as he favored church-inspired Italian Fascism to the State-worshipping Nazi brand, and much as he insisted on national sovereignty for Austria, he never turned his face from union with Germany, even from union with Nazi Germany. Even in the face of Nazi arrogance and unreasonable demands, Dollfuss said: "We are always conscious that we are Germans. If our big brother [Nazi Germany] across the way does not and will not understand us, all I can say to him is this. . . . 'We have always insisted that we were able to play the game with you.'" Many of the leaders of the

Heimwehr, that Dollfuss supported, were forever negotiating with Nazi spokesman. Neither Dollfuss nor Schuschnigg took harsh and resolute means to suppress Nazi terrorism. Gedye (p. 89) says of Dollfuss: "The genuineness of Dollfuss' own fight for Austrian independence was in doubt, for he had authorized the notorious Nazi *Habicht* to come from Berlin to negotiate with him . . ." Hitler and Dollfuss embraced the same anti-democratic principles and aimed at similar Fascist objectives. *It was only Hitler's contemptuous attitude toward little Austria that made impossible a friendly deal and led to growing estrangement.*

Just as in Germany the Catholic *Center Party* had been dissolved by the Vatican after Hitler came into power, so too in Austria after Dollfuss took over, the church forbade further political activity of the clergy. The Vatican always prefers to deal with authoritarian governments, and to deal with them directly.

Dollfuss looked to Mussolini as a fellow Catholic who would be interested in setting up by counter-Revolution a church-Fascist partnership in Austria, as he had done in Italy. J. D. Gregory, Catholic biographer of Dollfuss, speaking of these fellow dictators, said (p. 217): "They were striving for the same goal, spiritual no less than terrestrial." Elsewhere he says (p. 244), "Above all Dollfuss knew that there was one nation on whom he could rely, one friend who would never let him down."

Dollfuss took office in 1932 by virtue of an understanding with the illegal *Heimwehr*. In his war on democratic government he came later on to rely on this private army more and more. In his suppression of democracy he first began by restricting freedom of assembly. Then by one step after another he

abolished freedom of the press, parliament, and political parties. Finally, through a new constitution, he established a Fascist state. All this was done, of course, in direct violation of his oath of loyalty to the Austrian Republic. It is one more case of Clerical casuistry, where "the end justifies the means."

As would be expected under a Clerical government, freedom of religion scarcely existed. The *Associated Press* of November 15, 1938, mentioned that the Dollfuss-Schuschnigg government had "subjected all who filed petitions to leave the Catholic Church to a mental examination."

THE NEW FASCIST CONSTITUTION

Speaking before the Assembly of the League of Nations on September 27, 1932, Dollfuss said: "Austria is working out a new constitution. In this she will be guided by the principles laid down by Pope Pius XI . . ."

The 'corporate authoritarian constitution' of the Austrian dictatorship cannot be understood except in terms of Pope Pius XI's encyclical *Quadragesimo Anno* and the Fascist constitution of Italy which was the original embodiment of the Pope's ideas.

The relationship of *Quadragesimo Anno* and Mussolini's dictatorship can scarcely be better expressed than in the words of a Catholic author familiar with both of them. He says:

"No government had seriously dreamed of proceeding to a complete adoption of the new ideas of the Corporate State, until Mussolini laid the foundations of the first Corporate State; the *Quadragesimo Anno* in 1931 proclaimed it as a world ideal . . . There is a substantial identity between the principles laid down in the encyclical and the principles incorporated in the Italian constitution."⁷

⁷ J. D. Gregory, *op. cit.*, page 324.

Pope Pius XI in a *Papal Allocution* of May 30, 1931, said:

"It was easy for everybody to recognize in the encyclical 'Quadragesimo Anno' a benevolent allusion to the Italian [Fascist] syndical and corporate laws."

The purpose of *Quadragesimo Anno*, the blueprint of the ideal Clerical state, was to overthrow the democratic principle of government first introduced by the French and American revolutions. Essential to all democracies is the existence of political parties and elections by majority vote. *Quadragesimo Anno* eliminated all political parties. In addition it declares for a fossilized class system, a sort of caste such as existed in medieval times. Its new name for it is "graded, hierarchical order."

Kurt Schuschnigg drafted the Austrian constitution on the lines of *Quadragesimo Anno*. Speaking of this constitution he says: "It deliberately turns its back on formal democratic principles, and on universal, equal and direct suffrage. It lays weight on independent and strong leadership; hence the providing of emergency powers and the right to alter laws by decree."

The Austrian Constitution recognized the juridical position of the Catholic church and its institutions *as defined by Canon Law*—thus giving it priority over any other religious body. It placed education on a Catholic basis, making religious instruction compulsory in schools. Malcolm Bullock in his book *A Study in Failure* (p. 281) quotes an official complaint of the Evangelical Church of Austria that, in the new State constitution, "Christianity" is made to stand for Roman Catholicism, "as if the Protestant Church did not exist or deserve consideration."

A Concordat between Austria and the Vatican was proclaimed on the

same day as the Constitution, on May 1, 1934. It is worth noting that both were so drawn up that they could be taken over without change by the monarchy when it would be restored to power.

DOLLFUSS' SUCCESSOR

Major Fey, cabinet member of the Clerical government of Austria and head of the police, is suspected of complicity in the murder of Dollfuss.⁸ The actual assassin, however, was Otto Planetta, a former Austrian soldier who had joined the Nazis. Before his death Dollfuss named Kurt von Schuschnigg as his successor.

Schuschnigg, son of an Austrian army officer, was born into a Pan-German, pro-Hapsburg family. He studied under the Jesuits at Stella Matutina College in Voralberg. His character was visibly shaped by the Jesuits who always give particular attention to those who bid fair to be of future use to the church. There he learned to manipulate and use others for his own purpose so unobtrusively that they didn't even realize it. He learned to look upon life as a political game, where each move needed to be quietly thought through, examined from every angle, and planned to the last detail against possible failure—all without letting an inkling leak out so that he would be free to strike at the chosen moment.

No hope for democracy could be expected from Schuschnigg. In his opening speech he said: "We consider it unthinkable that parliamentary democracy should be restored in Austria." Even had Schuschnigg wanted to help free the people he would have found it impossible. As Gedye said (p. 137):

"He was tied by the *Heimwehr*. He was tied by Mussolini, who had just saved him from Hitler and whose condition

⁸ G. E. Gedye, *op. cit.*, page 119.



LITTLE DOLLFUSS, WITH CARDINAL INNITZER ON THE RIGHT, WITNESSING THE PROCLAMATION OF THE NEW CLERICAL-FASCIST CONSTITUTION IN 1934.

for continued support was 'no more democracy in Austria' . . . Above all, he was tied by his own past—by his underlying Germanophilism, his Jesuit upbringing, his admiration of Seipel and personal affection for the murdered Dollfuss."

Lawyer Schuschnigg, like Dollfuss, had received all his jobs through Clerical connections. In 1928 Seipel appointed him to make reports on legal and financial matters of government. In a few years he was Minister of Justice and Minister of Education simultaneously. In the first capacity he had figured prominently in confiscating the property of the *Social Democrats*, in shackling the press and in drafting the Clerico-Fascist Constitution. Of his activities as Minister of Education, Gedye (p. 141) says:

"With energy he flung himself into the task of eradicating liberalism, socialism and free thought from the schools and placing the moulding of the mind of youth in the hands of the priest. Theatre, film and litera-

ture were harnessed to the chariot of the Catholic Church."

Schuschnigg's regime was rocked by the Phoenix Insurance scandal in which his friends and those of Staremburg figured so prominently that it was hushed up. Previous to this under the Clerical government there had been the arms scandal involving multi-millionaire Fritz Mandl and Mussolini. The crash of the internationally known Credit-Anstalt bank was traced to the lavish expenditures of the Clerical government in building up the *Heimwehr*.

Schuschnigg exceeded Dollfuss in his Pan-Germanism. Not long after taking over the leadership of Austria, he discussed appeasement at length with Anton Rheimtaler, a close friend of Rudolph Hess, until news of it leaked out and he was forced to discontinue. In July 1936 he signed for Hitler 'Austria's death-warrant.' In his apology for it over the radio in an address to the people, he justified it with the quotation, "The brother seeks

his brother." Of Schuschnigg's leaning toward Germany, Catholic William Teeling (p. 277) says:

"He was much more German-minded than Dollfuss, owing perhaps to his education at the Jesuit college . . . He failed to continue the cry of 'Austria for the Austrians' . . . He always stressed German qualities and the German mission of Austria and there he often played into the hands of the Nazis, who made full use of this point of view."

Dangerous as Schuschnigg's pro-Germanism was and much as it may have contributed to Nazi infiltration, he did not betray Austria into Hitler's hands. This was accomplished behind his back by three of his fellow Catholics. Foremost of these was the German Franz von Papen, Papal Chamberlain and arch-intriguer of Hitler, who had signed the Vatican-Hitler Concordat and was then Nazi ambassador to Austria. Another was Arthur Seyss-Inquart, one of Schuschnigg's cabinet members. Gedye (p. 222) mentions that Seyss-Inquart was "a devout Catholic . . . not only a member but a public speaker for the powerful *Catholic Action*." The third was Guido Schmidt, also a prominent Catholic layman, Schuschnigg's foreign secretary.

When Hitler took over Austria, Seyss-Inquart became Chancellor and President of Austria. Catholic Joseph Bürckel was made Gauleiter of Austria.

In honor of Adolf Hitler's triumphant entry into Austria on March 12, 1938, Cardinal Innitzer of Austria ordered the pealing of church bells. A few days later a Catholic proclamation on display throughout Austria informed the people that they must support Greater Germany and its *Fuehrer* "whose struggle against Communism and for the power, honor and unity of Germany corresponds to the voice of Divine Providence." This official church document was signed by all the arch-

bishops and bishops of Austria, headed by Cardinal Innitzer. Later copies of it were sent by the Cardinal to all the priests of Austria so that they might also put their names on record in endorsement of it. Gedye (pp. 243, 348) says of the Cardinal:

"Cardinal Innitzer and many of his Austrian bishops cruelly stabbed their German co-religionists in the back at the height of the struggle . . . In Austria 'the spittle-lickers to the Nazis' was for a time the mildest epithet used by Catholics about their own leaders."

"The higher Catholic clergy have in the main escaped the persecution . . . making, to their eternal shame, common cause with the invader. Over the Cathedral of St. Stephan floats for all to see the flag of surrender and the badge of their own contumely."

CONCLUSION

Catholic Justice Herbert O'Brien of New York City in the March 29, 1938, issue of the New York *Herald Tribune* spoke the mind of Political Catholicism when he rejoiced at Hitler's conquest of Austria and Czechoslovakia. He spoke of the Central European states which "had enjoyed under the benevolent sway of the Hapsburgs, commercial prosperity, independence and peace . . . *What America is witnessing is the normal reunion of these several parts into the original, living structure.*"

The Roman Catholic church is one centralized organization and has the same political ideals and policy whether in Austria or America. The destruction of democracy which it boldly championed in Italy, Austria, Spain, Portugal, Argentina and elsewhere is equally close to its heart in America—only here it is still obliged to work behind the democratic slogans of a 'false front,' as Seipel did in Austria in the early 1920's.

THE TRUE PRIESTHOOD OF CHRIST

THE UNSCRIPTURAL teaching about priests in the Roman Catholic church is boldly proclaimed on every possible occasion. A typical example of this was had at the funeral services for Msgr. William T. Conklin at St. Saviour's Church, Brooklyn, N. Y., last November 3. As reported in the Brooklyn *Tablet* of November 6, the preacher, Msgr. H. Casey, declared:

"A priest is called by God and rightly so to act as a mediator between God and man, and to offer up a sacrifice of propitiation for the sins of men."

Here we have clear proof how Roman Catholic teaching has "turned the truth of God into a lie." (*Rom.* 1:25). Yet, among the hundreds of bishops, monsignors, priests and nuns present, no voice was raised in protest against this flagrant contradiction of true Christian teaching about salvation. No interpreter of 'infallible' pope is needed to expound the Scriptural teaching on this point and to show how pagan and un-Christian is the claim of the Roman church that a mere man is the "mediator between God and man and can offer up a sacrifice of propitiation for the sins of men." In his Epistle to the *Hebrews* (10:14) St. Paul makes it crystal clear that:

"By one offering He hath perfected for ever them that are sanctified."

Again he assures us (*Heb.* 10:12):

"But this man [Christ] after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

And again (v. 10):

"By the which we are sanctified through the offering of the body of Jesus Christ once for all."

Christianity would be nothing new if mere men were still required to offer sacrifices and act as mediators between the sinner and God. Jesus Christ is the one and only mediator, and his sacrifice makes all other sacrifices unnecessary forever more. St. Paul goes so far as to assure us that Christ's sacrifice, once offered, takes away even the *remembrance of sin*, in contrast to the sacrifices of human priests where "there is a remembrance again made of sins." In other words, the sacrifices offered by human priests, before the coming of Christ, were purposely intended to remind men of sins; whereas the sacrifice of Jesus Christ, the one and only true high priest, actually took away sins and all remembrance of them forever in the sight of God.

WANTED!

Back copies of **THE CONVERTED CATHOLIC MAGAZINE** for the months of:

January, 1943

February, 1943

March, 1943.

We will extend your subscription for **TWO MONTHS** for every copy of the above issues of our magazine that you send back to us.

If ye continue in my word, then are ye my disciples indeed.—John 8:31.

On the Lookout

By J. J. MURPHY

PAPAL POLITICS BY PHONE

DREW PEARSON in his syndicated newspaper column some time ago had this interesting item concerning Pope Pius XII and Archbishop Spellman:

"All during this war and until the New York archbishop left the United States [to confer with Franco, the Pope, *et al.*], the two conferred regularly by trans-Atlantic phone at 1 p.m. on Wednesdays.

"These phone calls, never before publicized, are one of the anomalies of the war. Though this meant a telephonic hook-up of two enemy countries, connections were made promptly and the conversations never censored or garbled . . ."

* * *

PROTESTANTS NOT WANTED

A ROMAN CATHOLIC magazine, called *The Ecclesiastical Bulletin of Roseau* is published in English at Roseau in the Dominican Republic of Latin America. In its issue of January 1943, under the heading "Protestant Proselytisers," it introduces a seven-page article as follows:

"In view of the fact that we have amongst us a few American Protestant so-called missionaries who, by bribes and misrepresentations, endeavor to rob the Catholics of their faith or at least to make them indifferent to religion, we reprint the following article . . . We agree entirely with the author in saying most emphatically that those so-called missionaries would be much better employed, either by fighting in the ranks of the American Army at home, or by trying to convert the sixty million pagans of the United States to the christian religion, than in taking advantage of the poverty of the people of Dominica to induce them to renounce the Faith for a greenback, some pounds of salt fish or a piece of clothing, like the Jewish parsons bribed Judas at the time of Our Lord.

"The article appeared in the United States 'Catholic Digest' of July 1942

and was sent to me by the Rev. Paul Bussard, editor of the review, together with the following covering letter:

'Most Rev. James Morris, D.D.
Bishop of Roseau.

Dear Bishop:

At the request of Bishop John F. O'Hara, Military Delegate of the Armed Forces of the United States, a copy of the July issue of the *Catholic Digest* is being sent to Your Excellency.

Bishop O'Hara asked me to call your attention to the first article which discusses the problem of Protestant proselytizing in your country.

We Catholics of North America realize how vexing the propaganda of United States heretical sects is to you in South and Central America. It is just possible that we can get Protestants themselves to protest against it. At any rate the *Catholic Digest* will continue to discuss the problem in future issues.

I have the honor, etc.

Paul Bussard,
St. Paul, Minnesota, U.S.A."

* * *

A RUSE THAT DIDN'T WORK

FEDERAL MONEY is being given out far and wide for the maintenance, repair and building of parochial schools. The Catholic priest in little Rollo, Missouri, decided to 'horn in' on the easy money. He applied to the federal office in St. Paul, Minnesota, in charge of appropriations for that part of the country for \$20,000 and was assured that he would receive it. The priest then proceeded to have his local City Council condemn the present parochial school building.

Shortly after his present parochial school was condemned, the St. Paul federal office reversed its previous decision and denied the priest's request for the \$20,000. The conniving 'Father' then demanded that the City Council of Rollo revoke its previous condemnation of his school, but it refused to do so, maintaining that it is as unfit now as it was at the time of its condemnation.

It would profit this Rollo pastor to read Aesop's fable about the dog and the bone.

CORRUPT CATHOLIC POLITICS

WHERE Catholics are numerous a corrupt political machine takes over the running of the city, and also of the state, if possible. In Manhattan, Brooklyn, the Bronx, Albany, Jersey City, New Orleans, Kansas City, Chicago and elsewhere it has always been the same story. In each city the Roman Catholic clergy fawned on the political bosses, obtaining in exchange as many favors as possible. Sermons on bribery and grafting were sedulously avoided.

Recently Patrick Nash died in Chicago. He was the son of an Irish immigrant. For a decade he had been Democratic boss of gangster-ridden Cook County around greater Chicago. He was buried with a solemn High Mass at St. Matthew's church in Chicago. Father John Brown pronounced a eulogy in which he glorified Nash as a model Catholic and a leader of men, according to *Life* magazine of last October 25.

Particularly vicious are conditions in New Orleans, where prostitution is openly practised and where men with criminal records can enter the police force. This city has been controlled for years by Boss Maestri, a close friend of Archbishop Rummel and the diocesan clergy. Last July he issued a proclamation, which read in part as follows:

"I, Robert Maestri, Mayor of the City of New Orleans, with the knowledge, cooperation and support of the clergy of our city, do issue this 'Call to Prayer' . . ."

RELIGIOUS INTOLERANCE IN FASCIST ITALY

ALL STUDENTS of contemporary history realize the suppression of religious liberty that took place in Italy under Mussolini after the tie-up between Fascism and the Catholic church effected by the Concordat signed by both parties. Confirmation of the oppression of Protestant worship under the Fascist-Vatican agreement is found in a dispatch of last September 3 in the *New York Times*. Sent from Palermo, Sicily, it quoted Protestant pastor Riccardo Borsari as saying that "when the war began, the Fascists took over Protestant buildings and funds and that in general the Fascist regime obstructed freedom of worship."

SLOVAK QUISLING

MONSIGNOR TISO, Hitler's puppet president of Slovakia, enjoys his present position because of his betrayal of his country into Nazi hands. He was aided in this betrayal by the Clerical-Fascist troops of Slovakia, equivalent of the *Christian Front* in this country, called the *Hlinka Guards* in honor of his Fascist predecessor, Father Hlinka. Father Tiso, after becoming Hitler's underling and specializing in anti-Semitic persecution, was signally honored by Pope Pius XI who made him an honorary member of his personal entourage and gave him the title of 'Right Reverend Monsignor.'

Contrary to reports current several months ago, Msgr. Tiso is very much alive and still in office. Increasing certainty of Allied victory is making him very uncomfortable. According to the *New York Post* of October 21, "he hopes to retire to a monastery, following victory of the Allied powers, so as to escape punishment as a war criminal." No doubt he is relying upon Jesuit Father Edmund Walsh, a leading policy-maker for the U. S. Department of State, to see that he escapes all punishment. The only obstacle to his escape will be a demand for his punishment on the part of Benes and Stalin.

When Tiso goes to a monastery, as he most probably will, the Vatican's interests in Czechoslovakia will be taken care of by two other priest-politicians now in the Czechoslovak government-in-exile in London: Msgr. Sramek, prime minister and Msgr. Machacek, Vice-President of the State Council. The Jesuit strategists always see to it that they have 'old reliables' on both sides. We have the same situation in this country; for instance, Msgr. John A. Ryan and Msgr. Francis Haas on one side while Fathers Coughlin and Curran are on the other. It is the well-known story of the 'false front.'

FOR \$1.00 WE WILL MAIL A
BACK COPY OF THE CONVERTED
CATHOLIC TO TEN OF YOUR
FRIENDS AND ACQUAINTANCES.

THE CASE OF PROFESSOR McMAHON

FREEDOM OF SPEECH does not exist in authoritarian institutions. When, therefore, a priest of the Roman Catholic church, such as Father Coughlin or Father Curran, is allowed to preach Clerical Fascism, it is because this doctrine is the approved political teaching of the church.

Up to a certain point teachings contrary to Clerical Fascism may be tolerated on the part of lay Catholics, provided they are not too widely diffused or likely to divert general Catholic opinion from the 'party line.' Here too there are restrictions. Even the chief window-dresser of American Catholicism, Msgr. John A. Ryan, has been obliged to publicly endorse Spanish Fascism.

The latest instance of high-handed treatment of an outstanding Catholic 'liberal' was the dismissal from Notre Dame university in early November of Prof. Francis E. McMahon. He was ousted for publicly denouncing Fascism. Even though McMahon had always made it a point to emphasize that he was expressing only his own personal opinion, Rev. Hugh O'Donnell, president of the university, did not want such anti-Fascist opinion in any way associated with the institution. On these grounds he insisted on censoring all McMahon's addresses, writings and even his choice of speaking engagements. Because McMahon refused to submit to such regimentation, O'Donnell expelled him from the Notre Dame faculty, pretending at the time that McMahon had voluntarily resigned. According to the press, "O'Donnell disputed McMahon's right to brand Franco a Fascist 'without evidence,' and challenged his right to

speak for . . . a policy of unconditional surrender in the present war."

Dr. McMahon had been a professor of philosophy at Notre Dame for ten years. It was not until he started to attack Fascism that he began to run into difficulties with Catholic church authorities. While McMahon was being persecuted for his 'liberalism,' Clerical Fascists at the university, on the other hand, were given every facility to speak and write publicly. Dr. Clarence McManus, dean of the law school at Notre Dame, has been violently pro-Clerical before and after his membership on the executive board of the *America First Committee*. Rev. John A. O'Brien of the Notre Dame faculty is one of the most outspoken Coughlinites in the country. Before Pearl Harbor he publicly stated that the Aid-for-Britain Committee was working for "mass murder." Since Pearl Harbor he has written continuously in favor of Fascism, including among other things a recent series of fourteen articles for *Our Sunday Visitor*, leading Catholic weekly, on Clerical Fascism in Mexico, which goes under the name of *Sinarquism*.

Notre Dame is the one big non-Jesuit Catholic university in the United States, with the exception of the pontifical Catholic University in Washington, D. C., which has mostly church students. This rivalry with the Jesuits accounts for the delay in expelling Prof. McMahon. But in the end the Jesuit pressure became too strong to resist, as is always the case since it is the power behind the hierarchy. It was no doubt to this secret influence that McMahon alluded, when he said:

"I realize that powerful pressure has been exerted on the University authori-

ties to muzzle me for the last three years." (New York Post, Nov. 8, 1943.)

Dr. McMahon is now out of a job. It is unlikely that any Catholic college will dare to employ him in the future. Though he claims that many leading Catholics agree with his stand, no authoritative Catholic voice has yet been raised in his defense. His last hope for reinstatement will come from an investigation of this violation of academic freedom by the American Association of University Professors, a non-sectarian organization.

The McMahon case is only one of several where Catholics have been slapped down for daring to disagree with church-approved Fascism. In most cases they end up by meekly submitting to church dictation and the case never reaches the public. Another case, however, that did become known not long ago was that of Prof. M. S. Fleisher of the University of St. Louis, owned by the Jesuits. He was dismissed in 1939, after twenty-five years of service in the university, for having allowed his name to be used by a committee sponsoring a pro-Loyalist lecture on the Spanish war. A slightly different case was related in *Time* magazine of April 1, 1940. It told how Father Timothy Rowan of Chicago was discharged as editor of the Catholic *New World*, published in Chicago, because he had "decided that U. S. Catholic commentators had been biased, sometimes dishonest, in their treatment of the Spanish war."

Dr. McMahon is president of the Catholic Association for International Peace, vice-chairman of the American Committee to Save the Jewish Peoples, and a member of *Freedom House*. His dismissal shows how alien these organizations are to the heart of political Catholicism. It also shows how little he represented the powers of the Catholic church in his loud-mouthed

proclaiming of Catholic 'liberalism.' In the last analysis he represented no one but himself and a few other powerless Catholic laymen.

In the June 21 issue of *The New Republic*, Prof. McMahon said it was his aim and objective in writing to that magazine to "complain against the charge that the Catholic church is essentially linked with Fascism." By this time McMahon should see how Fascist his church really is. His ignorance of this point, which is likely to continue in spite of the present lesson, may be attributed to the fact that he never studied Catholic theology or knew the hierarchy except from the lower level of a layman.

In any event, it is to be doubted that McMahon will have the humility and honesty to face the true facts of the situation. It is a grace that is not given to many. He now has the limelight as a 'great Catholic liberal,' persecuted by the church. If he denounced the church for what it really is, he would be forced into obscurity, and looked at askance by all supporters of formalized religion.

To tell the truth, we do not think that he is big enough to choose the hard way and face the consequences, as did Catholic journalist Lawrence Ferns-worth a few years ago when he was persecuted for publicizing the truth about Clerical Fascism. But, if he does, he will come to see that the Catholic church tolerates 'liberals' within its fold only in so far as they take orders and remain within bounds, for otherwise their 'false front' value does not exceed the 'scandal' they give to the faithful.



Be strong and of good courage; be not afraid; neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Joshua 1:9.

THE PASSING SHOW

P. J. WHELAN

► **JESUIT** magazine *America* in its issue of November 13 said: "In his current series of articles in *Collier's*, Most Rev. Francis J. Spellman, Archbishop of New York, writes that Italian and German missionaries, interned in Egypt, have been arbitrarily and unfairly treated, sometimes with unnecessary harshness."

► **HITLER'S PLACE** as ruler of Germany will be taken by a Roman Catholic Cardinal, according to a report from Sweden to the N. Y. "Times" of last November 15. The fact that the Catholic population of Germany under Hitler has grown to more than 50% is given as justification of this plan, which would establish Clerical-Fascism in Germany with a vengeance.

► **SEVEN** of the Allied war leaders are listed as Masons by the *Masonic World*: President Roosevelt, Prime Minister Churchill, Admiral King, General Mark Clark, General Marshall, Lieut. General Arnold, Major General Doolittle. All listed above are Americans, except Churchill. It is not implied that all other important war leaders are non-Masons, since this list is not complete. General Clark's extreme courtesy to Roman prelates in Italy, as well as his attendance at mass in Naples, is additional proof, if such were needed, that the ill-will between Masonry and Catholicism is all on the part of Catholicism.

► **AS SOON AS** the Apostolic Delegate in Washington learned of the bombing of Vatican City on November 5, he at once made an official inquiry from the U. S. State Department as to our responsibility. It was a foolish question to ask but is one way the Vatican has of letting us know how little it thinks of us. It later made identical protests to both Hitler and the U. S.

► **CIGARETTE** consumption in the United States is increasing at the rate of 25 per cent a year, according to Howard S. Cullman of Tobacco and Allied Stocks, Inc.

► **THE CONCORDAT** between the pope and Argentina restricts the presidency of that country to Roman Catholics. If a similar discrimination were practised in this Protestant country against Catholics, it would be called bigotry.

► **THE NAZIS** quoted a telegram said to have been sent by Archbishop Spellman to the President protesting against the November 5th bombardment of "the Vatican, center of world religion." When the newspaper "PM" phoned the Archbishop's New York residence for a denial of this report, it received the usual answer that "His Excellency" was not at home and no definitive denial could be given.

► **THE FIRST** Allied soldiers to cross the Volturno River in the Battle of Italy, says Ralph Bates in *The New Republic*, were two Spanish Republican volunteers. He also adds that "two thousand Spaniards, tardily released from concentration camps in North Africa, are serving in the British Pioneer Corps in the Italian campaign against the Nazis."

► **MEMBERSHIPS** in Lutheran churches in the United States have reached a record of 3,116,807 this year, according to an announcement by the Lutheran National Council on November 11.

► **FOR THE FIRST** time since the crushing of the Spanish Republic by Franco, a Loyalist newspaper is now appearing in the United States, under the direction of Julio Alvarez del Vayo, foreign minister of Republican Spain. Its first issue appeared November 7, 1943. It is called *The Spanish Republic* and is published monthly, in English.

► **OPPOSITION** to Count Sforza and his liberal backers, who are working for an Italian democracy, was forcibly expressed recently in a resolution of the Association of Catholic Trade Unionists. This is one more demonstration of how the Catholic hierarchy can regiment Catholic working men into a stand against American ideals. It is done by labeling the enemies of Clerical reaction as Communists.

► **GALLUP POLL** findings of recent months show that 8,500,000 adults in America read their Bibles daily.

► **FATHER LESTER GRAHAM**, speaking recently in St. Patrick's cathedral in New York City, said: "If at the peace table the world conquerors were to invite the King of Kings, if they gave him a place through His vicar on earth, Pope Pius XII, then this King would extend His rule over the 2,000,000,000 people of the earth."

► **FRANCO**, dictator of the illegal government of present-day Spain, sent congratulations to José P. Laurel, Japanese puppet president of the Philippines, in late October, after Japan had declared their 'independence.' According to the N. Y. *Times* of November 11, Franco wrote to the 14,000 members of the Spanish division that has been fighting Russia, asking them to join the German army instead of fighting under the Spanish flag. This jesuitical maneuver aims to appease the United Nations while Spanish nationals continue to fight for Germany.

► **STERLING NORTH**, book critic, in reviewing Lewis Browne's book, *See What I Mean*, said: "I wish he had pointed out the 'respectability' lent to potential Fascism [in America] by the oldest and richest Christian sect . . ."

► **CLERICAL** dictator of Portugal, Antonio de Oliveira Salazar, has been supplying the Nazis with some of their most vital war necessities, especially rare minerals. By 1942 it was exporting to Germany almost twelve times the number of tons shipped in 1940.

► **THEATRICAL** Catholic ceremonies sometimes sound like a fashion show. The New York *Herald Tribune* describing the recent consecration of a bishop in St. Patrick's cathedral said: "Bishop McEntegart wore two different miters at the mass. One, an orphreyed (*sic*) miter, was worn from the introit to the credo, and the other, a precious miter embellished with rare stones, was worn at other parts of the mass."

► **THE FACILITIES** of the Italian Air Research and Development Center just outside of Rome is one of the largest in the world. In 1939 it excelled our gigantic Wright Field. The pope's pleas against the bombing of Rome protected that and countless other war plants from destruction for four years.

► **THE ABRAHAM LINCOLN** Brigade of American veterans of the Spanish Civil War recently wrote to Archbishop Spellman asking him to reconsider his recently published approval of Franco. By this time they should have realized that Spellman has no views to reconsider, that like all members of the hierarchy he is only the mouthpiece of views and policies dictated by Rome. They should also know that he is not a cardinal yet and is not to be addressed as "Your Eminence."

► **REVEREND** Joseph H. Titus of Grace Church, Jamaica, Long Island, in a letter to the editor of *The Churchman*, an Episcopal magazine, said: "Confirmation has come to me from two sources recently, strikingly alike comments by men in the Armed Forces at widely separated points. They both express their astonishment and dismay at certain statements which they have seen in Roman Catholic literature circulated among the soldiers, the burden of which is that Protestantism is the real cause of the war."

► **POLITICS** is a prime consideration of the papacy that claims to be the vicar and spokesman for Jesus Christ, who said, "My kingdom is not of this world." The Vatican has now 45 diplomatic representatives of different countries in attendance at its court. Some have the rank of ambassador, while others are called ministers.

► **JESUIT FATHER HUBBARD**, leading Clerical lecturer and publicity agent, constantly tries to spread ill feelings against Russia by talking about the Japanese-Russian shipping agreement. In reality, it is only a petty matter of fisheries originally granted by the Portsmouth Treaty of 1905 and renewed ever since. In return, Russia is allowed by Japan to send its ships to our Pacific coast and back without molestation.

► **THE BILL** authorizing \$300,000,000 Federal aid for state school systems was recently killed with the aid of Roman Catholics. If the bill had allowed appropriations for parochial schools, for which the Roman Catholic lobby was agitating, Catholic pressure would have forced the bill through.

THE EDITOR'S MAILBAG

OUR SUBSCRIPTION PRICE

MANY readers advise raising our subscription price to \$2.00 a year—or even more. They realize that the magazine is worth at least 20¢ a copy.

But we must also expand our circulation, and to attract new readers we must keep our price low. On the other hand, rapidly increasing costs of production cannot be met on a dollar-a-year basis. This is our problem—and a grave one.

We must meet costs and expand our circulation at the same time. We appeal to you established readers to solve this problem for us **BY RENEWING YOUR SUBSCRIPTION AT \$2.00 OR MORE A YEAR**—in proportion to your appreciation of our work.

• • •

IN MEXICO

FROM GUADALAJARA, a missionary writes us, in part:

"The Catholic Church in Mexico is making a great show of patriotism just now, and speaks much about religious freedom. At the same time, however, she is increasing her persecution of other faiths. Recently, a mob, incited by the leader of the local *Catholic Action* group, threatened the life of Pastor Juan T. Orozco and other members of a Baptist mission near Manzanillo, Colima.

—R. W. O.

• • •

FRANCIS E. McMAHON

"NO DOUBT you are following all the publicity that Francis E. McMahon, 'liberal' Catholic professor at Notre Dame University, has been getting of late. In my still unpublished book *Her Kitchen Fort* there is a section that gives the actual correspondence between him and me. It is interesting to note that the public statements of Catholic liberals are always much more broad than their inner convictions and attitudes. I had asked him in all sincerity what he thought could be done about the very undemocratic boycott

methods used by the Catholic church. He wrote back telling me that there is no such thing as a Catholic boycott. He went on to say that my difficulty was that I had been brought up on Protestant history, as taught here and in England; that all that I needed to do to clear up what appeared to be difficulties was to re-read history as written from the 'right' point of view. The implication was that I should accept the Catholic version of history and become a Catholic convert like Carlton Hayes (present pal of Franco!).

Much more surprising was Professor McMahon's blaming Hitlerism on the Protestant Reformation. All in all, he answered me without ever replying to the actual questions I had asked. He even blamed me for mentioning pro-Axis prelates instead of concentrating on anti-Axis Catholics . . . as if he didn't know that no anti-Axis Catholic occupies a position of authority or power in the Catholic hierarchical system."

—Katharine Hayden Salter
Palo Alto, California

• • •

THE FIGHTING IRISH

"NOTRE DAME UNIVERSITY is getting a million dollars' worth of publicity this year out of the best football team it ever produced. The New York *Post* of November 15 gave a few interesting statistics about Notre Dame that may have escaped most of your readers. It informs us that of the total student body at Notre Dame this year, the overwhelming majority—2,800 out of 3,200 students—are V-12 Navy trainees.

This is a good example of how Catholic bureaucrats in Washington, D. C., have managed to tide Catholic colleges over the student shortage in war-time by filling them up with government-paid trainees. Incidentally, in the case of Notre Dame, they managed to steer more football 'ringers' to South Bend than the college had ever been able to pay for before. It surely is no accident that the best football players among the Navy trainees were sent to Notre Dame!"

—D. J. C.—Brooklyn, N. Y.

t
e
o
t
I
a
nt
at
d
nt
d
d
n
or
t-
n-
he
en
el-
is
at
on
lie
ie
ng
his
ver
per
out
ost
the
his
300
avy
ble
ave
the
ing
een
me,
ball
een
r. h
ball
all
r. Y

BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

- THE CATHOLIC CRISIS**, by George Seides. A factual survey of the policies and politics of the Catholic Church in the United States, Canada, South America and Europe. 357 pages; Price.....**\$3.00**
- THE DRAMA OF WILLIAM OF ORANGE**, edited by L. H. Lehmann. The Proscription of William of Orange and his famous Apologia in answer thereto. Tells of Holland's fight against religious and civil tyranny. 118 pages; Price: cloth bound.....**\$1.00**
- THE MONK WHO LIVED AGAIN**, the thrilling story of Dr. Walter M. Montano, converted Dominican priest. Should be read by all interested in the social and religious effects of Roman Catholicism on South America. Cloth.....**\$1.25**
- IS THERE SALVATION WITHIN THE ROMAN CHURCH?** by Rev. George R. MacFaul, M.A., converted Catholic priest. Reprint of a series of lectures delivered at Christ's Mission. 110 pages.....**.75**
- JOHN HUS**, by Benito Mussolini. A splendid defense of the martyred Bohemian priest-reformer by the Founder of Fascism before he entered into agreement with the Vatican. Cloth bound, 153 pages, illustrated**\$1.50**
- OUR PRICELESS HERITAGE**, by Rev. Dr. Henry Woods. A most instructive book for Roman Catholics seeking the truth of Evangelical Christianity; also a necessary tonic for Protestants.....**\$2.00**
- THE LIBERAL ILLUSION**, Official Catholic Publication.....**.30**

THE SOUL OF A PRIEST, by L. H. Lehmann.

The Life-Story of the Editor of The Converted Catholic Magazine.

Special paper-covered edition..... **.75**

PAMPHLETS:

- FATHER O'CONNOR**, Story of his Life and Work..... **.15**
- HOW THE POPES TREATED THE JEWS**—2nd printing, enlarged **.10**
- MIXED MARRIAGES** **.10**
- THE CONVERSION OF ROMAN CATHOLICS**..... **.10**
- BISHOP STROSSMAYER'S SPEECH** in the VATICAN COUNCIL **.10**
- THE INS AND OUTS OF THE JESUITS**..... **.05**
- CATHOLIC ANTI-SEMITISM IN ROMAN CATHOLIC RITUAL**..... **.05**
- THE CATHOLIC CHURCH IN HITLER'S MEIN KAMPE**..... **.10**
- "THE ROAD FROM ROME"**—Why I Left the Catholic Priesthood, by J. J. Murphy..... **.10**
- "WHY PRIESTS STAY IN THE PRIESTHOOD"** by J. J. Murphy..... **.05**
- MAY AN AMERICAN OPPOSE THE PUBLIC SCHOOL?**—Official Catholic booklet by Jesuit Paul L. Blakely..... **.10**
- CATHOLIC BISHOPS' OATH TO THE POPE**..... **.05**

BEHIND THE DICTATORS

By L. H. LEHMANN

This is a book that will be of value for all time. It supplies a well-documented, factual analysis of the relationship of Roman Catholicism and Nazi-Fascism.

Price.....50¢ a copy

Know the Facts:

GET AND READ THESE LATEST IMPORTANT BOOKS AND PAMPHLETS:

UNDER COVER—by John Roy Carlson.....	\$3.50
THE SPANISH LABYRINTH—by Gerald Brenan.....	\$3.50
WHAT TO DO WITH ITALY—by Salvemini-La Piana.....	\$2.75
FACTS AND FASCISM—by George Seldes.....	\$1.50
A VITAL CONDITION FOR LASTING PEACE by Leopold Manna- berg—A Remedial Plan for the Elimination of Vatican Power Politics in Europe.....	.25
CLERICAL FASCISM IN ITALY—by J. J. Murphy.....	.15
CLERICAL FASCISM IN THE UNITED STATES—by J. J. Murphy	.15

THE FOLLOWING ARE EXCELLENT FOR CATHOLICS:

THE GIFT OF SALVATION—by Father Charles Chiniquy.....	.25
METHODS OF WITNESSING TO ROMAN CATHOLICS.....	.25
THE CHURCH OF CHRIST—by Thomas W. Phillips.....	\$1.50

WE CAN SUPPLY YOU WITH ABOVE BOOKS
AND PAMPHLETS AT PUBLISHERS' PRICES.

ORDER FROM US:

CHRIST'S MISSION

229 WEST 48TH STREET

NEW YORK 19, N.Y.

